784 There are special rules dealing with the consumption of water. The washing and drinking water in a house must never be completely used up. Every evening a little water is left in [782] a jug so that the manes can refresh themselves at night. This is called amasi y'Imana. The family will use this remaining water the next morning for washing themselves (No. 19, p. 6). [788] A person may not cross a river without first painting a line on his forehead with the mud from the shore.

Numerous rules affect family life. A father never enters [606] the hut of his daughter-in-law. Also, until his married [593] daughters have given birth to a child, the father may not see them unveiled (No. 19, p. 6). A woman who has just given [846] birth to a child cannot leave the house for three days, since otherwise the baby, but not the mother, would get sick. If [845] twins are born, a religious ceremony has to be performed (see p. 110), since otherwise the children would die. A son-in-law 606 must avoid his mother-in-law; a daughter-in-law must avoid her father-in-law. If the young people nevertheless meet them, they must run or at least turn away from their parents-in-law. This is considered a sign of great respect. Its non-observance would be a serious insult and would lead to breaking the engagement [sic]. Basically, however, the reason for this is probably the fear of the taboo against contact with close relatives which is connected with conceptions of exogamy. A violation of this taboo is believed to bring harm and impurity upon the violator. This taboo is strictly observed by many peoples [171] of East Africa, for example, by the Wangoni, Wagogo, Massai, Wakamba, Basoga, Baganda, and others. (No. 30, Vol. II, pp. 400, 403, 412, 420, 461, 508). In Urundi the young couple is bound by the rule to avoid their parents-in-law until they have children, but after that the young people must show the greatest attention and subservience to the wishes of their parents-in-law. It often happens that the demands made by the latter are so exacting that the young couple has hardly enough time left for taking care of their own housework and the fields (No. 23, 1914, p. 122).

482 The pad used for carrying burdens on the head (ingata) 784 has to be treated with particular care. No one may sit on it for

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12. Imvura y' igisanura (2), "the rain that soaks (the parched

2. Gusanura is a sort of auxiliary verb which is understood in a figurative sense and has many meanings, like the verb gukaza.

lands), that is to say, the first showers of the rainy season.

IV. Seasonal Rites

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When the sorghum-sowing time (mu kubiba) comes by, the mistress of the household takes a handful of grain which she proceeds to grind. With the resulting small amount of flour, she fashions a roll into which she slips some fruit of the shrub called intobo. Then the roll is placed in a small basket (interero or chyibo) along with a household spatula (umwuko) /433/ Meanwhile, the children of the household wrap the embers from the hearth in a bunch of grass which should contain either bran or sorghum husks whenever possible. They bury this parcel in the field which is about to be sowed.

One must not forget to add to the contents of the basket a piece of iron dross. There remains only to place the whole thing in the storage granary (ikigega), which shall be filled to the brim at harvest time as a result of this symbolic and superstitious procedure.

The owners of the hut must see to it that none of their neighbors will come to get some fire (kulahura) and enter the hut until the day when the first sorghum shoots appear.

If one were to neglect this precaution, one would incur the risk of a bad harvest (ngo batabak' umugisha).

At the time when beans are cultivated, the owner of the field sticks his spear into the ground and places on the tip of the weapon a pod of unshelled beans which he drives in lightly. His children bring him a hollowed half gourd (uruho), which is used as a basin. He fills it with water.

On a grass pad he puts a rolling stone (ibuye ry' intosho). Then a handful of beans in the pod are placed on the pad for an instant and shelled.

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288 The beans are poured onto the back of an overturned winnowing basket. Then the owner removes one of the long grass stalks covering the entrance to the hut, and he places this dried stem on the winnowing basket whose concave side is facing down. He takes the basket, lifts it, and shakes it strongly with both hands in order to get the beans into the other side of the grain-scouring implement.

This superstitious practice bears the name of bean "creation" or "multiplication." If a stranger /434/ happens by in the course of this ritual, he must not walk around the basket but pass to one side of it.

Then the beans are buried in the tilled ground in the hope of a rich harvest. This procedure is commonly used to insure good weather.

In their credulity and trust in superstitious practices, the Banyarwanda hope to exercise an influence over sunshine.

At the time of the sorghum harvest, when the Banyarwanda
[273] are extremely eager to secure beer from this plant (amarwa) of which they have been deprived for so long, they expose the crushing stone (ingasire) to sunlight, believing that they are "retaining" the sun in this fashion. We may add that their knowledge of astronomy is nil.
821 They have only one generic term, inyenyeri, to designate the stars, and another, nyakotsi, for comets (1).

1. Nyakotsi means "the /female/ one with smoke," that is to say, with a tail.

The sun (izuba), the moon (ukwezi), and the planet Venus (nyamuhiribona) are the only heavenly bodies for which they have specific names.